TO H.H. THE MAHARAJA OF MYSORE

Sri Krishnaraja Wodeyar Bahadur, G.C.S.I., G.B.E.

His Highness the maharaja of Mysore,

Bangalore.

May it please your Highness,

Mr. Campbell, your Highness' Private Secretary may have informed you my views of the causes and circumstances which led to the unhappy situation between the Brahman and Non Brahman members of the Representative Assembly. It was easy for the Dewan Saheb to keep both parties under control, but unfortunately for the Government, he patted the NonBrahman members and put down the Brahman members. The Brahman members thought that the Dewan Saheb was acting the part of a partizan, and did not want to create unpleasant scenes in the Assembly, which they saw, would occur by the dictatorial tone that some of the NonBrahman members assumed and the encouragement they had. Unpatriotism, disloyalty and Non co-operation as well as breach of faith, malcontentedness, sulkiness were attributed to them. As one of the Brahman members, I beg to assure

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Your Highness that no Brahmin member ... actuated by any spirit but that of unmixed loyalty to your Highness and this is the first meeting of the Assembly ever since its establishment in which such painful rebuke was administered to them by the President of the Assembly.

Your Highness knows full well that what the Brahman members of the Representative Assembly wanted to avoid was an unseemly scene. It was allowed to run its course in the Legislative Council. The rules of the Debate of the Legislative Council forbids any member from making any reference to matters affecting your Highness and the Imperial Government. Mr. HasKoppa Krishna Rao began to break this rule. He was not called to order. The Non Brahman members protested, but the Dewan Saheb was pleased to say That Mr. KasKoppa KrishnaRao was not in order but That he was courting relation. This was a direct incentive to the unhappy scenes as well as to the expression of unconstitutional exchange of words that took place. It is a great pity that the Dewan Saheb did not know the value of Self-restraint which is so remarkable a

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feature of your Highness. The non Brahman members made a furious onset against the Brahman members. The Dewan Saheb was not able to call them to order. I do not blame the members. Some of them behaved sometimes like mischievous children. The Dewan Saheb will have to act the part of a clever School-master. It is unfortunate that the Dewan Saheb did not show that spirit of neutrality which is so essential in a ruler and an administrator. Rulers and administrators must approach all questions with a blank and unprejudiced mind. They must show great self-restraint and decision of character and a perfect and unmistakable leaning to justice, fair-play and impartiality. The Dewan Saheb was not able to show this. The efficiency of public service requires, in some places at least, men of high education, lofty character and perfect freedom from the biases of race, caste, colour, creed, sect or nationality. As I once observed to your Highness, I look upon men and women animated by pure and disinterested thoughts, words and deeds as Brahmans. Brahmans are those who have 'Brahma Gnyana'. I have

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~~&~~ no respect for merely born Brahmans worship even a born Chandala, if he be ~~pure~~ in thought, word and deed. I congratulate your Highness upon the maintenance of this ~~high~~ princely virtue in your Highness' self and I see this virtue in every act of your Highness. It has been my peculiar good fortune to examine the foundations of the measures of administration that emanate from your Highness and I invariably see that your Highness' acts, like the acts of Gods, are remarkably free from bias. It is this that endears your Highness to your Highness' loyal and devoted Subjects. It is also this spirit of your Highness that encourages me to submit the following two points for your Highness' careful consideration.

Recruitment to Public Service

A survey of the recruitment to public Service in all enlightened countries will convince your Highness that some of the appointments in the public service require high education, lofty character, a solicitude to do good without regard to caste, colour or creed and implicit and unimpeachable loyalty to the throne. Your Highness cannot be too careful to select such

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men and they should be selected and entrusted with responsibility and supported against the whole world. Queen Elizabeth found such a man in Sir William Cecil and it is his administration for forty years that Pushed up England to be one of the greatest powers in the world. I beg permission to inform Your Highness that it is intellect, character and tact that can successfully govern the world and if a man is a bankrupt in any one of these things he should not be called upon to assume responsibilities to which he can not do justice. Sirdarships should be reserved for noblemen. They should be treated like princes but should not be entrusted with duties whose exercise may show the inadequate stuff of which they are made. The position of an Indian State is now a delicate one. A democratic wave has now begun to roll throughout the world carrying everything before it. The democratic hurricane is being keenly felt by even Lord Reading, who is an embodiment of British justice and fairplay. Your Highness must now have a competent administrator and statesman to be the head of the

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Government. We want a Ranga Charlu, a Visvesvaraya or a Dada Bhai Naoroji to the post. I commend this absolute need to Your Highness' favourable consideration and I beg to assure Your Highness that men are not wanting provided we know, how to drag such men from their Secession to serve their country. This is in my estimation the most absolute need of the country and I am perfectly confident that with Your Highness' Co-operation a Dewan of this kind will leave no stone unturned to make your Highness' Subjects contented, peaceful, prosperous and happy.

Your Highness' reply to the Non Brahman Deputation is looked upon as the Magna Charta of Mysore. It embodies the policy of truth, justice and fairplay which used to characterise the ideals of Hindu administration. If all your Highness' officers are made to make it their Load Star, Mysore would become the mother of a divine administration. I entreat Your Highness to carry out the policy conveyed in this reply both to the letter and the spirit.

Selfish communal claims for preferment in the public service must be brushed aside in the interest of efficiency of the public service. Salut

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character, capacity for work and ~~fear~~ of God and man are to be the only passports for distinction in the public Service. The sooner your Highness makes an unmistakable pronouncement in this matter, the better it would be for the efficiency of your Highness' Government.

The Sringeri Circular is a stain on the administration of the State. Special arrangements should be made for the elevation of the Backward and Depressed Classes. It is not the duty of the State to compel the Panchamas and Uttamas ~~to~~ to associate with each other. The Government may give facilities for association, unification and amalgamation. Education and travelling facilities such as Railways etc have been bringing about reforms in this direction more than ever dreamt of by the most forward reformers. Reforms should proceed on the lines of the least resistance. If they are forced their progress will be more retarded than accelerated. The Sringeri Circular should be repealed and a new order issued confirming the special arrangements made for the benefit of the Depressed Classes. All the national Schools should either be converted into Government Schools where needed or should be

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supported by liberal grants-in-aid ~~making provision~~ at the same time, that if majority of parents of students have no objection to the admission of Panchamas to any school, they may be admitted.

From time out of memory Brahmanas have taken to Public Service as an occupation. If they are not wanted in the public Service, the exclusion may be made gradual. Total exclusion, once for all, will have a penalising effect. If it is the policy of the Government to make public service, as well as agricultural, industrial and commercial walks of life, open to all communities, arrangements may be made therefor. Total exclusion of any community to any walk of life should be forbidden. The Miller Committee Report and the Government order thereon should be placed before the Representative Assembly, the Legislative Council, and the public press for the benefit of their opinion and when the opinion is collected the Govt order may be so modified as to be acceptable to all communities. The Order of Govt. in this matter should be kept in abeyance.

Some orders have been passed during the last three years about scholarships, freeships

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seats in hostels, in schools and Colleges as well as about the recognition and grants-in-aid to schools. All these orders should be referred for consideration to a committee of educational experts presided over by some educationist of an unimpeachable character such as the Vice-Chancellor of the Mysore University. The Govt. Order in these matters may be modified in the light of the recommendations of this Committee.

The recent rules of Debate of the Representative Assembly should be considered in the Representative Assembly. For the last forty years the presidents of the Assembly invariably used to consult the members of the Assembly before introducing any innovation. This time-honoured principle maybe acted upon even now.

It is thought that the rebuke administered to the Brahman members of the Assembly is unmerited. The Dewan Saheb may be asked to withdraw it.

A member in the Legislative Council was uncharitable enough to attribute non-co-operation to the Brahman members of the Assembly as well as to Shanbhags. I beg to

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assure Your Highness that there is no spirit of non co-operation either among the ex-members of the Assembly or among the Shanbhogues. They have their own Maharaja. They have their Swarajya. They have their Home Rule. They are satisfied with them. The alcohal of power on the part of some officers drives communities to desperation. In Speaking of Brahman officials one official member of the Legislative Council is said to have had the heart to compare the Brahman officials to so many dogs waiting to receive the crumbs at his hands. Such impudence on the part of officers should be adequately noticed. If this is done, there will be no room whatever for non-Co-operation anywhere.

I presided at the Shanbhogues Conference last year and it was gratifying to me to see that there was not the slightest sign of non cooperation among them. In my estimation, non-co-operation on the part of the people is an index of mis-Government and I am convinced that, with all our defects we govern our people better than most of the other Indian States govern their people.

I beg your Highness will excuse the personal element I have put into the Statements furnished to me by my brother-members of the Representative Assembly and I shall be much

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indebted to your Highness if your Highness considers all these points and takes such measures as your Highness thinks proper

I beg to remain
With utmost respect and esteem
Your Highness
Most humble and loyal
Servant
M. Venkata Krishnayya